

CHRIST In The Psalms

by

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*All things must be fulfilled, which were written . . .
in the Psalms concerning me" (Luke 24:44)*

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The Second Psalm

The Son of GOD to be enthroned as "**the Blessed and Only Potentate, the King of kings, and Lord of lords**" (I Timothy 6:15).

Psalms 2

1. Why do the heathen rage, and the people imagine a vain thing?
2. The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,
3. Let us break their bands asunder, and cast away their cords from us.
4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
6. Yet have I set my king upon my holy hill of Zion.
7. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.
8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
10. Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
11. Serve the LORD with fear, and rejoice with trembling.
12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

There are many references to the Second Psalm in the New Testament, and their application to our LORD is clear.

1. Read carefully verses 1-3 of the Psalm, and then turn to Acts 4 and read the same language in verse 23-26, and the application to CHRIST in verses 27-28.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psalm 2:1-3).

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made Heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ" (Acts 4:23-26).

The application:

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27-28).

2. Now turn back to the Psalm and read verse 7, and then read the same words in Acts 13:33, where they are applied to CHRIST.

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Psalm 2:7).

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee" (Acts 13:33).

3. Look at Hebrews 1:5, where the same verse is quoted and applied to CHRIST.

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Hebrews 1:5).

4. And again at Hebrews 5:5, where it is applied to CHRIST.

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee" (Hebrews 5:5).

5. Now look again at the Psalm, and note the language of verses 8-9. Then go to Revelation 2:26-27, where the risen and glorified CHRIST claims the words for Himself and bases upon them a wonderful promise to him **"that overcometh."**

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts

of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2:8-9).

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Revelation 2:26-27).

6. Again, at Revelation 12:5, reference is made to verse 9 of the Psalm and CHRIST is seen as the Man-Child born of Israel **"to rule all nations with a rod of iron."**

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne" (Revelation 12:5).

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2:9).

7. And, finally, in Revelation 19, where our LORD's glorious appearing is pictured, He is again spoken of as smiting the nations and ruling them with the **"rod of iron"** of Psalm 2:9. Note, also, the wrath of Psalm 2:5 and 12 in the Revelation 19 passage, verse 15.

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure... Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel " (Psalm 2:5, 9).

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" (Revelation 19:15).

Thus we have seen no less than seven New Testament identifications of Psalm 2 as truly Messianic; they refer to CHRIST; He is in the Psalm.

Going back now to the Psalm itself, we find it falls quite naturally into four parts of three verses, and in each part a different voice is heard. This makes a working analysis easy:

I. THE VOICE OF THE NATIONS (1-3)

II. THE VOICE OF GOD THE FATHER (4-6)

III. THE VOICE OF THE SON (7-9)

IV. THE VOICE OF THE HOLY SPIRIT (10-12)

THE VOICE OF THE NATIONS

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (vss. 1-3)

"Why do the heathen rage" (vs. 1a). This word, "heathen" is a reference to the Gentile nations.

"And the people imagine a vain thing" (vs. 1b). The plurality of people among the nations.

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord" (vs. 2a).

It is a fact that whenever you find the word LORD or GOD in the Old Testament printed altogether in capital letters, you may know that in either case it stands for the name JEHOVAH.

***** BBB NOTE:** *Some authors suggest that the King James Bible is tragically incorrect in using these names for Deity, while JEHOVAH occurs more than seven thousand times in the Hebrew Scripture, and preserving "JEHOVAH" for the English reader in only seven instances. For example, In the Old Testament, the ASV uses the name "JEHOVAH," some 3,000 times, and the KJB renders it as "LORD."*

Why? Is this a tragic error? No, I do not believe so!

Now I have not read anything on this, but as I allow my sanctified imagination to consider this issue - it would appear that the simple answer is that the KJB is the Word of GOD for the Church, and we recognize the SAVIOUR as LORD, whereas in the Old Testament He was recognized among the Hebrew people by the name JEHOVAH. That is, JEHOVAH has a Jewish connotation, while LORD speaks more clearly to the Church.

Again, it isn't a "mistake," but GOD's leading that determined how a word should be translated in our King James Bible.

*And GOD don't make no mistakes! ****

The seven instances where the King James Bible renders the title as "JEHOVAH" are:

"And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the Lord it shall be seen" (Genesis 22:14).

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them" (Exodus 6:3).

"And Moses built an altar, and called the name of it Jehovah-nissi" (Exodus 17:15).

"Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites" (Judges 6:24).

"That men may know that thou, whose name alone is Jehovah, art the most high over all the earth" (Psalm 83:18).

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation" (Isaiah 12:2).

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isaiah 26:4).

"and against his anointed" (v. 2).

"Anointed" in the Hebrew is "MESSIAH," and its Greek equivalent is "CHRIST." In Old Testament times, prophets, priests, and kings were inducted into office by having the holy oil poured upon them; and thus they were called the LORD's anointed ones. Our LORD is the Anointed One, the MESSIAH, CHRIST, par excellence, for He is PROPHET, PRIEST, and KING.

In His first advent nineteen centuries ago He was the PROPHET, speaking for GOD to men; in His present session in Heaven He is functioning as the PRIEST, appearing before GOD for men; and when He comes to earth again He will take up His office as KING, reigning for GOD over men.

"Let us break their bands asunder, and cast away their cords from us" (v. 3).

Here we have pictured a League of Nations in solemn conclave asserting their independence of GOD and His CHRIST and declaring their purpose to throw overboard their authority and dominion. That this spirit of rebellion had already begun at the time of our LORD's Crucifixion is shown by Peter's quotation from the Second Psalm in Acts:

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made Heaven, and earth, and the sea, and all that in them is:

Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:23-28).

but the picture revealed in the Psalm must find its full realization in the end-time. When we reflect upon what has already been done along this line in the single nation of Russia, and of similar manifestations in Germany and elsewhere, it is not difficult to visualize the scene depicted in the Psalm when the nations of the world will unite in an effort to drive GOD and His CHRIST out of the world.

THE VOICE OF THE FATHER

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion" (vss. 4-6).

"He that sitteth in the heavens shall laugh" (vs. 4a).

Setting aside for the moment the tragedy of it, there is real comedy here. How ridiculous it is for these creatures of GOD, who owe to Him their very lives, to assert independence from GOD and seek to overthrow His dominion!

"the Lord shall have them in derision" (v. 4b).

Here the name "Lord" is "Adonai."** He is the Ruler of all; and He has them in derision. In all their rebellion He looks upon them and laughs. But all the time He goes on feeding them and clothing them. Behold the Patience of GOD!

"Then shall he speak unto them in his wrath" (v. 5a).

Not since the flood of Noah has the LORD spoken in wrath to the human race, but one day He will speak in judgment.

"and vex them in his sore displeasure" (5b).

Here is an intimation of the Great Tribulation. It is **"the wrath to come"** from which we believers are to be delivered, **"For God hath not appointed us to wrath"**:

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come . . . For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thessalonians 1:9-10; 5:9).

"Yet have I set my king upon my holy hill of Zion" (v. 6).

Here is GOD's reply to the rebellious nations.

They vainly imagine that His eternal purpose may be thwarted and that they may be able to prevent Him from seating His SON upon the throne of universal empire as KING of kings and LORD of lords. But, though the rulers may rage and the peoples imagine a vain thing, in His own good time GOD will fulfill His promise and give to His SON **"the throne of his father David,"** from which throne the SON will **"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"** (Luke 1:31-33).

THE VOICE OF THE SON

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (vss. 7-9)

"I will declare the decree: the LORD hath said unto me, Thou art my Son" (v. 7a).

That the LORD JESUS is the Speaker here is shown by the New Testament references to this verse.

His superiority to the angels is deduced from the fact that to none of the angels did GOD ever say, **"thou art my Son": "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"** (Hebrews 1:4-5). The Word declares specifically that the words of this seventh verse of the Second Psalm refer to CHRIST: **"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee"** (Hebrews 5:5).

"This day have I begotten thee" (v. 7b).

The day here referred to is the day of His resurrection, as is shown by Paul's words, declaring: **"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee"** (Acts 13:32-33).

On that day He became the first-begotten from the dead. Others before Him had been raised from the dead, but in their case it was only resuscitation of the natural body; He was the first to come forth with an immortal and glorified body. On the morning of His resurrection, after forbidding Mary of Magdala to touch Him, He ascended into His Father's presence and was greeted with the words here recorded a thousand years beforehand by the HOLY SPIRIT through the Psalmist, **"Thou art my Son, this day have I begotten thee."**

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (v. 8).

There is the promise, and though it has stood there for three thousand years, it is not outlawed; and in due time it will be fulfilled. **"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this"** (Isaiah 9:6-7). **"Behold, the**

days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:5-6).

This can refer to none other than our LORD, who is human as David's Son and divine as JEHOVAH our righteousness. So it will one day come to pass that He **"shall be king over all the earth: in that day shall there be one Lord, and his name one"** (Zechariah 14:9).

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (v. 9).

So it is not the "converted world" of postmillennialism that CHRIST will find awaiting His return, but rather a rebellious world which must be dealt with in judgment: **"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).**

The kingdoms of the world must be utterly destroyed, and then the kingdom of Heaven will be established upon earth:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth . . . And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Daniel 2:34-35; 44-45).

Reference to this verse of our Psalm is found in Revelation 2:26-27, again in Revelation 12:5, and yet again in Revelation 19:15.

THE VOICE OF THE HOLY SPIRIT

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (vss. 9-12).

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth" (v. 9).

These words of exhortation are addressed to the **"kings of the earth"** and **"rulers"** seen in the

opening verses of the Psalm.

"Serve the LORD with fear, and rejoice with trembling" (v. 11).

How much better to "serve" or worship Him now than to rebel against Him and face the harsh reality of rejection later.

"Kiss the Son" (v. 12a).

Here is perhaps the sweetest invitation in all the Bible, addressed as it is to those in active rebellion against the LORD and His CHRIST. So, yes, altar invitations ARE found in the Bible.

"Lest he be angry" (12b).

So the Son can become angry! Yes, indeed, He is always angry about sin, though He truly loves the sinner.

"And ye perish from the way" (v. 12c).

He died that the sinner might not perish.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30).

but those who will not receive His salvation must suffer His righteous judgment:

"For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man" (John 5:22-27).

"when his wrath is kindled but a little" (v. 12d).

This wrath is coming soon - very soon, in relation to eternity for those that miss their opportunity to **"kiss the Son"** and be saved - no sweeter invitation in Scripture, so too there is no more terrible warning than **"his wrath is kindled,"** that is, **"the wrath of the LAMB!"**

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:16-17).

"Blessed are all they that put their trust in him" (v. 12e).

To this we say Amen! How good it is to be saved with such a salvation and to have such a SAVIOUR! Blessed be His holy name forever.

~ end of chapter 1 ~

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